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## Short Notices

CONDAMIN, A., *Le livre de Jérémie Traduction et commentaire*. Paris: J. Gabalda, 1920. Pp. xlv+380. 24Fr.

This is the work of a well-known Catholic scholar. His Catholicism and his scholarship are both abundantly evident in this book. He holds fast to the Catholic conception of the prophet as the recipient of a supernatural revelation. This dogma determines all of the interpretation. The critics who seek to explain Jeremiah in terms of human experience are refuted again and again on the ground that the supernatural is of course free from human limitation. The prophets are easily classified as "true" and "false," and the determining factor is that the latter were prophets "without a mission," i.e., they were not commissioned by Yahweh. The so-called Scythian prophecies of Jeremiah are made to utterances from the later Babylonian period, evidently because it would never do for an inspired prophet to have misinterpreted a situation and failed in his prediction as the Scythian hypothesis involves. Practically the whole book comes from Jeremiah himself, only chapters 50-52 and fragmentary glosses here and there being excepted.

Père Condamin knows the extensive literature on Jeremiah, both ancient and modern, thoroughly. He attempts to explain the apparent disorder in the arrangement of the contents of Jeremiah by positing the publication of the prophecies in two instalments. The first collection (chaps. 1-28, as in LXX) comes from the days before 586; the second (chaps. 32-49) from the period after 586. This latter section deals with events happening after 586 and includes oracles and narratives that could not well be published while Jehoiakim and Zedekiah were living. This view is founded upon St. John Thackeray's discovery of the fact that the LXX of Jeremiah comes from two different translators. The text of Jeremiah is given a new French rendering and is arranged in strophes and poems in accordance with the principles of responsion, antithesis, and inclusion made familiar by D. H. Müller and by previous works of Père Condamin.

J. M. POWIS SMITH

BOESER, P. A. A., *Beschrijving van de egyptische Verzameling in het Rijksmuseum van Oudheden te Leiden*. IX: *Mummiekisten van het Nieuwe Rijk*. Tweede Serie. 1917. X: *Ditto*. Derde Serie. 1918.

The notable publication of Egyptian treasures at Leyden is being worthily continued.<sup>1</sup> Volumes IX and X illustrate in detail some painted coffins from the XXI-XXII Dynasties, which were obtained almost a century ago (1828) in the J. d'Anastasy collection. An account of these had been given by Director Leemans in his "Description Raisonnée" as early as 1840, but their scenes now first become accessible in photographic reproduction for the student of Egyptian religion and mythology.

Volume IX takes up the outer coffin of Amenhotep, a priest of Amon and of Mut, together with the lid of his second coffin and lids belonging to *Nsy-p<sup>3</sup>-nb-<sup>3</sup>w't-yb* (rather than *Nsy-p<sup>3</sup>-nb-<sup>3</sup>w* as stated) and to Penpii. The ten plates of Volume X are all devoted to a coffin of "the chief of the clerks of the Amon-temple, with whom the king's heart is content," Zet-ment. His unabbreviated name *Dd-mnt-yw f-<sup>c</sup>nh* appears in Figures 3 and 35. For Dr. Boeser has not only accompanied his plates with detailed verbal explanation of the painted scenes, but has added copious hand copies of the texts, which it is often impossible to make wholly legible in the photographs.

It is a pleasure to look forward to the continuation of such thorough work as Dr. Boeser is devoting to the Leyden Egyptian collection.

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<sup>1</sup>The previous volumes have been reviewed in the *American Journal of Semitic Languages and Literatures*, XXIII, 264-65; XXVI, 133; XXVII, 346-47; XXIX, 229-30; XXX, 229-30; XXXIII, 259-60.